1: Childs M-5 (1924-1940) 1949 FP 13 Mbundu FP 13

perhaps in Ndulu. In Ngendo the Men's Club had taken over the rocks just behind the headman's household for its meeting-place, but the meetings were only occasional and there was no common meal.

The Village Plan

To speak of the plan of an Umbundu village may seem a contradiction in terms, so haphazard seems the relation of houses, gardens, &c., to each other. Some houses are circular, but the majority are more nearly rectangular in shape. There is a palisade of hardwood sticks surrounding all the village except that side of the headman's household which is adjacent to the rocks used for a club-house. The headman had not bothered to keep up his own part of the fence since his only garden was a small tobacco plot fenced in by itself. The village is itself divided up by the palisades which shut off one compound from another, each compound containing the houses of from one to three households. Between the palisades are paths which lead on to the dancing floor and out of the village. In the village of Sekulu Sikilile there were twenty-five households with thirty-two houses in all. Each house (*onjo*) had its own granary (*osila*), and small chicken-coop built on stilts, and of all the houses only six had separate kitchens (*ociwo*). Nearly every household had separate pens for the pigs, goats, and sheep for the night. At one side of the headman's compound there was a common corral for the nine cattle which the villagers owned. Only the headman had a spirit-hut (*etambo*), used also for a storehouse, for entertaining a guest, and for his own bedroom should he sleep apart from his wives. Within the several compounds were small gardens of tobacco and of maize and beans, and just outside the village were two separate tobacco gardens. Just a few paces to the west was a small patch of wheat belonging to a man in the smallest ward. There was one household of two houses quite outside the palisades appropriately belonging to a man named *Kulika* (meaning 'Being-alone'). The water-holes and pounding rocks where meal was ground were between the several units of the village and were used in common. The fields were off to the east at from thirty minutes' to an hour's walk. The two smaller wards of Ciyanda and Kanjengo were so small that they were like two or three compounds by themselves. The former had six households with eight houses, and the latter

361 At the present time one type of village is surrounded by stout stakes ten or more feet high set in a roughly circular plan. The arrangement of alleyways within the village is complicated without following any symmetrical plan. A visitor sees only a labyrinth of passages between high poles, with here and there a rectangular wooden 417 gate at intervals along the passages. The door itself is made from 335 four stout heavy planks which are roughly hewn and as a rule undecorated, but occasionally I have seen the panels of a door carved with [531] designs representing the breasts of a woman; or there may have been simple geometrical patterns. The top ends of the door panels are massive spheres of wood bored through with holes. Through the holes in the tops of these panels a pintle is passed in such a way that the door is suspended from above. During the daytime the lower ends of the panels are raised to the level of the lintel. They are there supported on a Y-shaped upright which is erected in front of the doorway. At night the planks are removed from this support and allowed to hang downward in the doorway. There is a sliding crosspiece to push over the lower ends. The same arrangement is sometimes used to make a door for a hut. This old type of village doorway, common twenty years ago, is becoming increasingly rare.

342 The house of a king or a chief is larger than that of a commoner. 644 The enclosure which contains a king's house and the other buildings 621 is named *elombe*, while *epandavaĩlo* is the word used to describe the entrance to this compound. The *elombe* is built by men and women who receive no payment. There is a ceremony when the compound is opened. The house of the chief, Kandimba Sanjahulu, near Bailundu, is rectangular, with mud walls raised on a platform of earth and stones. Whitewash has been applied to the outside of the walls and some ornament is given in the form of painted blue crosses. Complete study of structural types and the planning of internal [113] divisions has been made by F. and W. Jaspert, of the Städtisches Völkermuseum, Frankfort.

644 At a village near Cuma the house of the chief differed from the dwellings of commoners in being somewhat larger. The house had been abandoned, not because the chief died there, but because the chieftainship had been transferred to an adjacent village. The tomb, which will be described in connection with funeral rites, was a few yards from the house. This mausoleum was surrounded by a high wooden palisade, to a stake of which were attached the horns of an ox killed at the funeral feast, while the jawbone lay in the enclosure

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

(Plate XLV, Fig. 2). The house of bows for holding sacred relics will be described in connection with religion (Plate XLVI, Fig. 1).

In former days there used to be a hard mud floor for dancing, centrally placed in the village.

In the center of the village is the communal house where all men, and boys over four years of age, gather to eat their food, which is sent by the women. This *onjango* is the place of assembly for discussion of village affairs. A house of this kind at Bailundu is circular in form with a diameter of seventeen feet (Plate XLVIII, Fig. 1). In the middle of the *onjango* are stones forming a fireplace. In another such house there were jawbones of oxen. These were suspended from the walls as tokens of the payment of fines. There is no communal house for females. In some villages there is a common kraal for cattle.

The king's compound usually contains:

(1) The king's house, which invariably has a separate sleeping room.

(2) A house and kitchen for each of his wives.

(3) A tomb for the burial of kings and their wives.

(4) The house of bows for staffs, bows, mats, and tobacco-pipes of dead chiefs.

(5) A house of meditation for the king (Plate LXXXIX, Fig. 1).

(6) Pens for pigs and chickens.

The guest houses (Plate XLVIII, Fig. 2) that I have seen were not in the king's compound. Granaries, which are conspicuous in every village, have been mentioned in connection with food supply (Plate XLIV, Fig. 1). Each house has its own granary. I have noticed garbage pits containing corn husks and refuse from sweet potatoes, but there is as a rule no organized scheme for disposing of refuse; dogs and pigs are the scavengers. There is no particular place for defecation; people use the bush.

Every man has a knowledge of house-building. Women do not actually build, but, along with the children, they pour water into the clay pit and carry clay to the men who are plastering the walls. Ngonga says, "People would be surprised to see a woman building a house. They would call her a he-woman." Men help one another in house-building by giving reciprocal service for which there is a gift of food and beer.

A deep rectangular clay pit is made as close to the house as possible, and the children thoroughly enjoy puddling the clay with their